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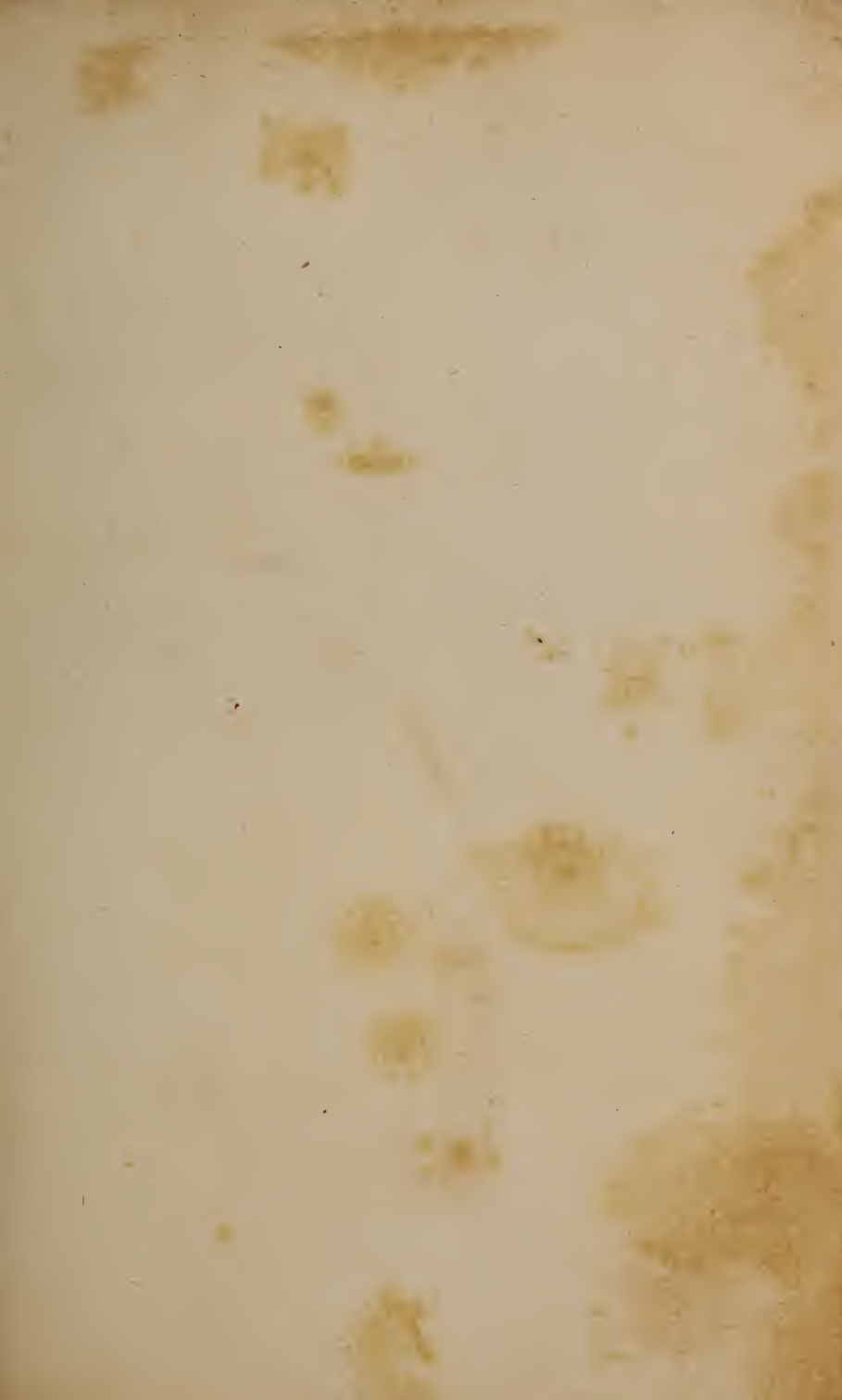
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THE CHRONICLE

OF THE

London Missionary Society

FOR THE YEAR

1867.

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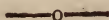
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THE CHRONICLE

OF THE

London Missionary Society.

I.—OUR PRESENT POSITION.

BY THE EDITOR.

THE LONDON MISSIONARY SOCIETY, in its onward progress, has reached a period of peculiar interest. An administration, conducted with eminent ability and with singular devotedness, has just come to a close, under which all the Society's operations have been watched over with wisest care, and under which, through Divine favour, faithful toil has in every Mission secured solid results. The time of infancy has long since passed. Some of these Missions have not only advanced beyond boyhood, but have attained the vigour of manly years. Fields, fifty years ago wholly uncultivated, have been nurtured till they are white unto the harvest. An enormous amount of preparatory labour, in books, translations, stations, houses, churches, and in explaining to heathen people the design, the doctrine, and the fruit of Christianity, has been completed. The Congregational Churches of England, joining their brethren of other communions, and keeping pace with the vast influences exerted by modern Christian civilization for the elevation of the world's nations, have entered the fields most open to their efforts, with the direct teaching of that Gospel which alone is the "wisdom of God" to save souls. Not that modern Churches have done their work sufficiently and in due proportion to their resources, or to the claims pressed on their attention; but they have not wholly neglected them. Grace has aided them in some degree to fulfil their share of the great commission neglected so long. Their agency has increased, their efforts have been richly blessed.

That agency has gradually assumed a higher character. The artisans and well-taught schoolmasters, who formed so large a proportion of the Society's early missionaries, have given place to ordained missionaries, specially trained for their work. Native teachers, evangelists, and preachers have grown very numerous, and a list of ordained native pastors has been commenced, which

bids fair, in a few years, to outnumber that of the English missionaries. As a rule this native agency, especially in the Eastern Missions, is better trained and bears a higher religious character than in former years. The Native Churches also are not only everywhere more numerous, but have risen in character, and are taking an increased share in carrying the Gospel to their neighbours.

Wider ground is occupied than ever before. By instrumentalities more numerous and more efficient, the Gospel is brought to bear upon a larger number of heathen. The pressure everywhere is onward; the call is onward; motives urge onward; the yielding of heathenism draws the Church onward. And, as labour was never so needed as now, so never was the ground so prepared, the agencies so suitable, the growth so rapid, the extension of Christian influence so easy, or the promise of harvest so large.

The spheres of the Society's labours are not alike in character or in progress, in the claims which they present, in the way they should be treated. In the SOUTH SEA MISSION recent triumphs equal in wonder the victories of former years; but the work is far from being completed. Barbarous races are easy to win, but, deficient in moral stamina, are hard to raise. The isolated Churches need wise advisers still. Only experienced men, of large heart and mind, can train that native pastorate which now scarcely exists. The general education of the people has been lost sight of too long. The English population of the islands, growing more numerous every year, need help and care. And still the West opens and opens, and demands new teachers, new voyages, new missionaries, new versions of the Word of God.

The native races of SOUTH AFRICA early attracted the Society's notice; and when the crushed slaves of the Dutch farms received a secure freedom from English law, they were gathered into "Institutions," and stations multiplied. Then the North opened; and after lamentable perils and wanderings and death, new ground has been broken on the edge of that heathen territory, the inner limit of which no one knows. Among the scanty population of the colony itself, and in Kafirland, other Societies have joined our own; the Institutions have done their work; the people are no longer heathen. And though education has been greatly forgotten, and but few efforts have been made to produce a native ministry, yet re-construction and re-arrangement are required to set free some of the English missionaries, for the benefit of the Northern and other Missions, the claims of which are strong.

Similar re-arrangement is demanded in the WEST INDIES, where the ease with which work can be carried on has drawn a host of competitors to the side of the Society; and a serious question arises, whether, in the presence of the great empires of heathenism, the Society can still spare twenty mission-

aries and £5000 a year for a Christianized people, as well supplied with the means of grace as an English country town.

The MADAGASCAR Mission, just renewed, has a noble career before it, and if able, as it desires, to secure access to the interior provinces, will need all the men and all the agencies with which it has been supplied.

And what shall be said of the boundless fields of usefulness open to the Society in INDIA and CHINA? What words can describe the opportunities offered by a city like HANKOW, in the very heart of China, with a million of people in the three cities there joined in one, and a country without bounds, with vast cities, towns, and villages crowding the rivers in the districts beyond? Yet seven such cities form our chosen stations in China. In twenty-five chief stations are concentrated our labours in India. In all of them labour has been accepted, labour has been blessed. Growing Churches full of life; native agents in large numbers; increasing numbers of chosen men, ordained to the pastorate of Churches or to missionary work; larger liberality and a spirit of consecration in the Churches; deeper impressions produced by Gospel truth among the heathen, all testify to the presence of the Spirit and the fruitfulness of our labours of love. And when in India the empire is advancing in all the elements of material and social prosperity; when the Government, by wise legislation and a true study of their interests, is drawing to itself the affections and the confidence alike of the princes and the people; when trade is increasing, produce rising in value, and the rate of wages at length secures to the poorest a comfort never enjoyed in the past; when knowledge is increasing; when the Universities are promoting a healthy intellectual and moral education; when the preaching and Christian teaching of 600 missionaries and their 2000 native preachers is ruining idolatry and drawing the convictions of the vast population toward the Cross of Christ; then, stirred to duty, approved in its efforts, what can the Churches of the Society do but adhere to their cherished purpose of enlarging, sustaining, and upholding these valued Missions, and send them such fitting supplies of means and men as shall secure to them complete success. The Lord has put high honour on the Society in its work abroad, and, with stability of faith, is giving to the Congregational Churches at home increased numbers, increased wealth, increased spiritual and moral power. These very gifts are in themselves a call for greater zeal and efforts never hitherto put forth.

But few Christian men among them seem to feel all this. Few seem to grasp with full power the motives called into play by this stirring time. Few seem to realize the grandeur of our opportunities, the strength of our resources, the fervour of the appeal, which, by His Providence, the Lord is making to

the Churches by which the Society is sustained. These Churches are not idle; they are not forgetful. The interest taken in missionary work is real and true. But they need to feel more deeply the value of the work they are doing, and of the blessing which God has given to that work. They need to appreciate more completely the greatness of the enterprise they have undertaken; to have a more intense longing for the salvation of souls. Because this greatness of our work is not sufficiently felt and met with corresponding support, the Society is in continual difficulties; and the difficulties are produced not by the diminution of the affection and the gifts of its friends, but by that expansion and development of Christian life and Christian usefulness in the Missions themselves, which the Churches desire and for which they pray.

How the Churches longed and prayed that CHINA might be opened to the Gospel! How they mourned and prayed over the persecutions in MADAGASCAR! How they fasted and wept when the mutiny in India threatened, under God's hand, to remove for ever the opportunities which (they confessed) had not been duly improved. In every case the Lord heard and accepted; in every case he has set before the Churches "AN OPEN DOOR." The missionaries have entered. Thirty missionaries more are working in these fields of labour than there were eight years ago. Yet the friends of the Society are giving, to support their Missions, but a trifle more than they gave then.

Practical wisdom, in the adjustment of their benevolent income, is needed by our Churches to settle these difficulties. The claims of foreign Missions are overshadowed, are thrust aside by the multiplicity of home objects, which appeal to sight, not to faith. And until each Church decides for itself, in solemn meeting, what proportion of its gifts shall go abroad to meet God's call in the heathen world, the case will not be fairly met. To Mission work at home the Churches devote their best offerings. They give their example, the power of their daily life, the earnest efforts of their many workers among the young, in hospitals, in workhouses, in Bible Missions. The voluntary army of two hundred thousand Sunday School Teachers exerts a spiritual power far exceeding that of all the missionaries throughout the world. To that world abroad the Churches give a little money and a few men.

Is that offering all that is THE WORLD'S DUE? Would that the Churches, for a cause so noble, would put forth their STRENGTH. Would that they would devote to its full maintenance their strength of FAITH in grasping the promises; their strength of SELF-SACRIFICE in giving to the Lord all the agencies for which He calls; their strength of PRAYER in pleading for that blessing which makes human weakness the "excellency of power." "AWAKE! AWAKE! PUT ON THY STRENGTH, O ZION."

II.—OUR FINANCIAL PROSPECTS.

IN August last, when the course of the year's expenses began to manifest itself plainly, the Directors stated that a serious deficiency might be apprehended next May in the Balance Sheet for the year. They stated that the Society's Missions in the East alone require above £40,000 per annum for their efficient support; and for every additional missionary sent there, an increased charge of £500 per year will be incurred by the Society for his outfit and maintenance, and the support of the schools, catechists, buildings, &c., at the station. The whole of the special fund raised for Madagascar being exhausted, the charge of the Mission, to the extent of £3000 a year, is now thrown upon the ordinary income of the Society. The prices of land, houses, food, articles of clothing, having been raised in nearly every part of the world, enlarged demands, as the result, are made upon the Society's resources. The Divine blessing has rested so richly upon its honoured representatives, the openings have been so numerous, and the calls of Divine Providence so irresistible, that the Directors have been under the necessity of incurring a large amount of additional responsibility. But, without an addition of at least £10,000 a year to their ordinary income, they will not be able to sustain their present position, much less to make those onward movements which the calls of Providence and the wants of the world demand.

Since these statements were made it has been ascertained that the expenses of the Missions in India and China have been for seven months at a heavier rate than that above mentioned. They have cost in that short time £32,000, and the Society is £7000 more deeply involved than it was last May. Yet, after receiving various payments from the Special Funds, it ended the year with an expenditure which took £8000 from its reserves. It is plain that the extension of these Missions which the Churches desired, and which the Directors have made great efforts to secure, is leading to an annual expenditure which the Churches have not yet made due efforts to meet. The result is, that all new operations are suspended, and many most important proposals for the extension of Christian education in India have actually been deferred. At their meeting on Monday, December 10th, the Directors felt it incumbent on them to pass the following RESOLUTIONS, which they commend to the serious consideration of their constituents and friends:—

I.—THAT, in view of the evident inadequacy of the Society's income to meet the demands made upon it, and of the urgent need for rigid economy in every department of Expenditure, this BOARD desires to impress the various SECTIONAL COMMITTEES into which

it is divided with the necessity of very carefully watching every application for additional pecuniary aid, in order to contract the engagements of the Society within the strictest possible limits; and the BOARD is further of opinion that, until the Society's income be increased, no new operations should be undertaken.

- II.—THAT arrangements be made to send Deputations to the Annual Meetings of the ASSOCIATIONS IN WALES in the summer of 1867, for the purpose of stating the claims of the Society, and thereby increasing the Annual Contributions.
- III.—THAT a similar request be made to the Secretaries of the various CONGREGATIONAL COUNTY ASSOCIATIONS in England: And THAT, in carrying out the proposed arrangements, it is desirable that in each instance the Deputation should consist of one of the influential Laymen of the Board, and one of the Secretaries of the Society.
- IV.—THAT a SPECIAL CIRCULAR be addressed to the Missionaries and District Committees abroad, stating the general financial condition of the Society, and urging that the affairs of every Mission be administered with the strictest economy consistent with efficiency, asking also for complete information from every Station as to the expenses of recent years, and directing that no special sums for the extension of the Missions be laid out, without previous sanction from home.

III.—MAP OF PEKING.

BY WILLIAM LOCKHART, F.R.C.S., F.R.G.S.

As the capital of the Chinese Empire, the city of PEKING is the most important gain to the labours of the Christian Church secured in modern times. The province in which it lies is called CHI'LI. It has a vast shallow gulf of the sea on its eastern side. On the north it is separated from Mongolia by mountains and the GREAT WALL; and on the west it is bounded by the lofty snow-clad mountains, amongst which flows the Yellow River. It enjoys a fine climate. Though the summer heat is great, and rises to 100°, the winter cold is severe, and the air is dry and bracing. From November to March there is one uninterrupted frost, and the thermometer falls to six degrees below zero. In summer and autumn the province produces the finest fruits. Grapes and pears, peaches and apricots, are very abundant and very cheap.

In an autumn morning, in the chief streets of Peking, one may ride a full mile along the piles of apricot baskets brought to supply the city markets. Vegetables also are very cheap; and a great deal of salt is made in the neighbourhood of the sea. An important river, called the YUN-LIANG and PEI-HO, runs through the province to the eastward. It passes Peking at a distance of ten miles, touches TEEN-TSIN, which is built upon its banks, and with numerous windings makes its way into the Eastern Gulf. At the mouth of the river are the TAKU forts, which at first gave so much trouble to the English gun-boats; and in their neighbourhood are great lagoons, from which immense supplies of salt are evaporated. For many miles out to sea the water is very shallow.

From the shore two principal routes are followed up to the Capital, and thence onward to Mongolia: viz., by river and by the road. In winter the Peiho river is frozen over; but for nine months in the year the English steamers from Shanghai navigate it up to Teen-tsin, and carry thither large supplies of Manchester goods. The stream is narrow and the banks are low. It is bordered by vast vegetable gardens for many miles. TAKU and TUNG-KU are wretched villages of mud-houses. KOKU, higher up, is a great town, off which are moored the great fleet of Siamese junks, which make an annual voyage from the South.

TEEN-TSIN is a large city, the port of Peking, and is one of our Mission Stations. It is one of the treaty ports, and on the river bank, faced by a strong wall, is a high and broad embankment on which are built the handsome houses of the English merchants. On the western end of this embankment are the neat little settlements of the London and Wesleyan Missions; the houses are all raised, to protect them from the summer floods, which cover the neighbouring plain. The native town is somewhat higher up the river. It is large, and walled round. Its main streets lead to the great gates, and cross each other in the centre of the town, at which, in a little temple, crowds gather every evening to burn incense to their tutelary deity. The town is very dirty, and myriads of its houses seem poor. But it contains fully 200,000 people. The trade is enormous, and the river is always crowded with large junks and boats which carry goods into the interior. Across the river, for nearly a mile, are immense heaps of government salt, faced with clay to prevent injury from the rain. One street of Teen-tsin contains some rich shops, filled with all kinds of valuable goods, especially furs. From Teen-tsin, on the west and south, goes out the GRAND CANAL, which first crosses the plain of Shantung and then stretches away as far south as the river Yangtse.

By river the journey to Peking is a very slow one; by road it can be com-

pleted in two days: the distance is not quite eighty miles. At first, the road is well defined, but at last it becomes a mere track, the course of which is preserved only by the ruts made by cart wheels. The country is level but very bare. The villages are small, but the houses and shops are good, and the markets are well supplied. The journey is usually made in a covered mule-cart well packed, so as to prevent jolting. On the afternoon of the second day, after passing over an undulating country and getting sight of distant hills, the traveller finds before him the lofty walls of PEKING.

The great post road of the southern provinces leaves the capital on the west side, and, passing through the south of CHILI into the province of SHANTUNG, proceeds due south through the empire. To the eastward there is a great road which skirts the foot of the hills, inside the range of mountains on which the great wall is built. This road passes many of the garrison cities or military posts inside the wall, and was in fact the means of communication between them. Near to the gulf it passes through SHANHAIKWAN, the most easterly garrison of the wall; then goes north to MUKDEN, and thence to COREA. By this road the Corean Embassy and its attendants travel between the capital of that country and Peking.

To the north-east a road goes through the KUPIKAU pass of the wall to JEHOL, the Emperor's hunting-seat. It was by this road that Lord Macartney travelled when he went to Jehol to present his credentials to the Emperor KEENLUNG. This is also one of the roads into Mongolia. To the north-west is the great road which crosses MONGOLIA, and, passing through KIACHTA, is the route followed by the Russians between Siberia and Peking.

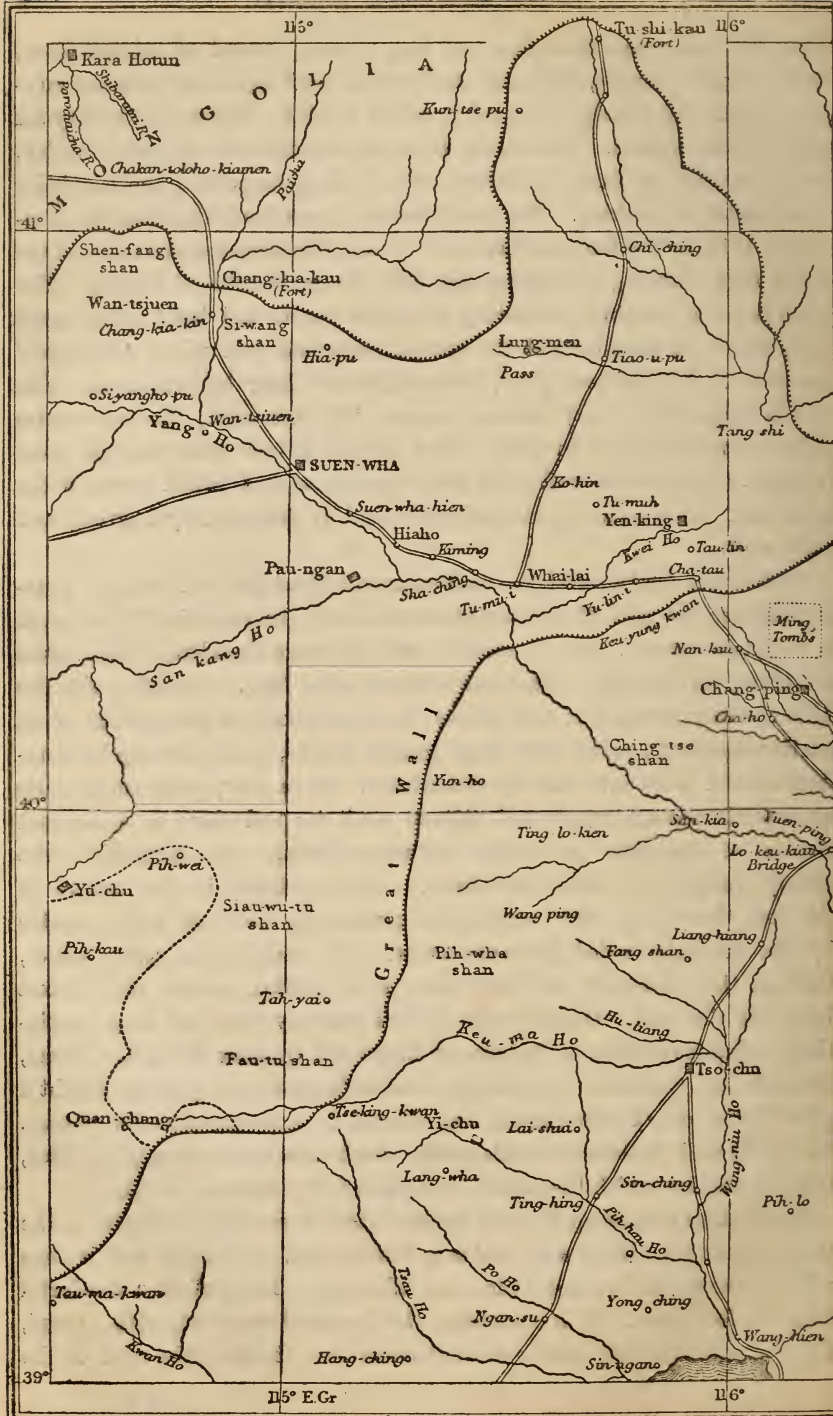
A short distance from the city, near this road, is YUEN-MING-YUEN, the former summer palace, which was burnt by Lord Elgin's orders in 1860, as a punishment to the Chinese Government for the cruel torture inflicted on the English prisoners. The town of CHANG-PING, where they were imprisoned, is about twenty miles from Peking. It is in a very decayed state, but was formerly a place of much consequence, as one of the garrisons inside the wall, and from its proximity to the Imperial TOMBS of the MING Emperors. These tombs are a little to the west of Chang-ping, and have been erected in a quiet valley at the foot of the mountains, along the tops of which the great wall is seen at several points. The valley forms a beautiful bay among the green hills. As the road enters the valley, it is crossed by a magnificent white marble gateway of five openings, in perfect preservation. At a little distance from this structure there is a building inclosing a fine marble tablet, twelve feet high, placed on the back of an enormous marble tortoise ten feet high. This tablet was erected by Keen-lung, and states that the sacred relics and memorials of the former dynasty are to be carefully preserved.

The road then passes through a very long avenue, formed of colossal lions, wolves, horses, camels, elephants, and griffins, with figures of civil and military officers and priests, all carved in white marble. There are twenty-six pairs of these figures. The avenue is the main entrance to the whole valley, which contains the tombs of thirteen of the Ming Emperors; the remainder were buried at Nanking. The finest tomb of the series is that built for himself in 1412, by the Emperor YUNG-LO. It was this Emperor who removed the Court from Nanking to Peking, and cast the great bells of Peking. The tomb is a vast structure, consisting of several courts and halls. The great hall, where the attendants at the funeral assembled, and where the annual sacrifices to the dead took place, is about 220 feet long by 100 broad. The roof is supported by sixty wooden columns fifty feet high; the four centre columns are twelve feet in girth. They are all of teak-wood, brought from Yunnan. Behind this wall is the great earthen mound which contains the sepulchre. It is a mile in circumference, and is encircled by a strong and lofty wall.

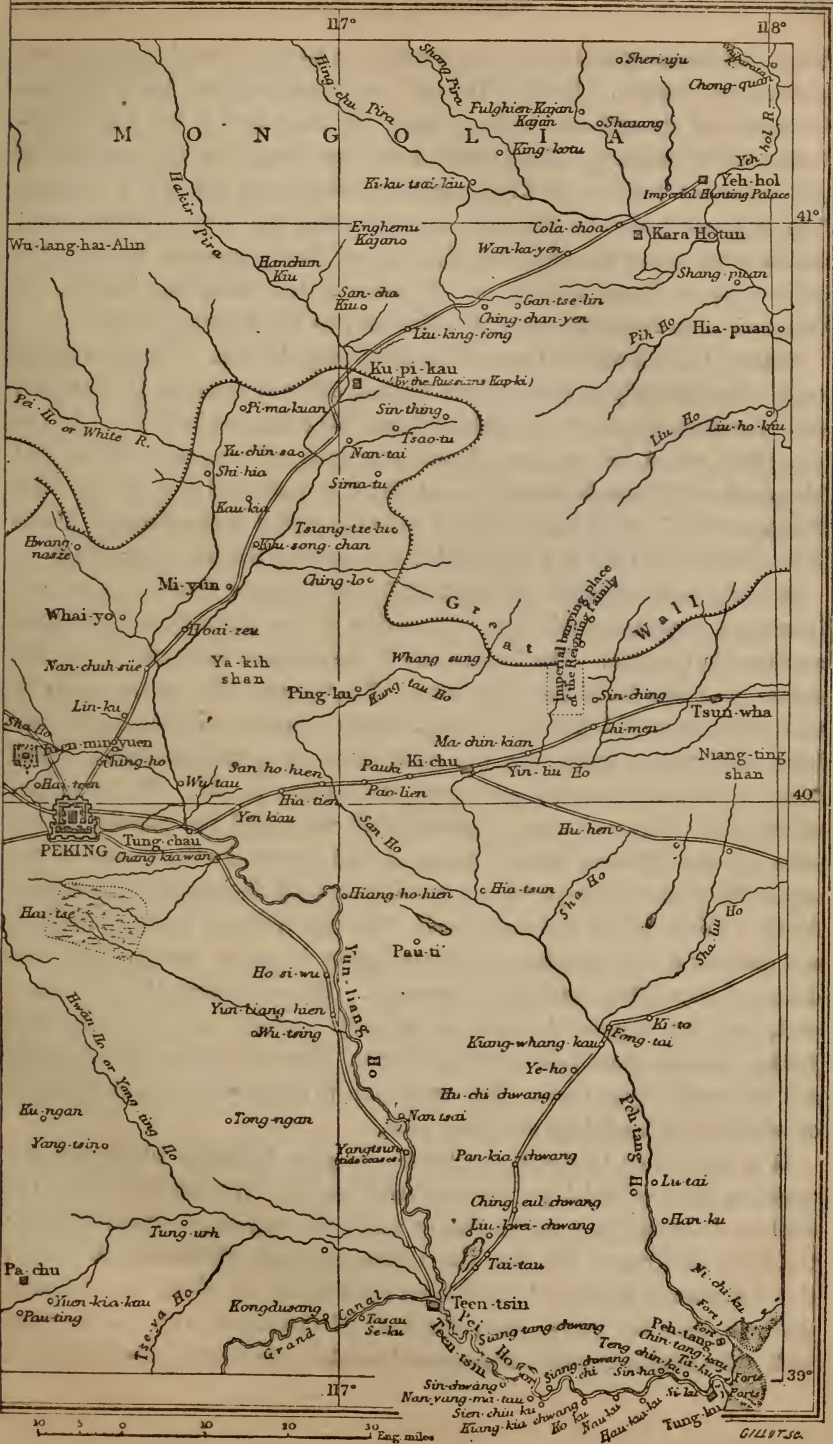
Eight miles further west, the road enters the Great Pass of NANKAU. Passing through the gate of the small town and fort, the road lies in the bed of a mountain torrent, and is strewn with immense boulders, which make travelling very difficult. The pass is fifteen miles long. On either side the hills rise very abruptly in most places; here and there are the remains of an ancient causeway, paved with large granite blocks, but broken up by inundations, and worn into ruts by cart wheels. Even now, many empty carts attempt the passage, rough and difficult as it is; and there is a constant stream of travellers proceeding between Peking and Mongolia, who chiefly journey on asses and mules. At a village in the centre of the pass there is a very remarkable monument, built of white marble by the Mongols, called KIU-YUNG-KWAN. It consists of a lofty terrace, through the lower part of which there is an arched passage of forty feet long over the road. On the inside of this archway there are long inscriptions, being invocations to Buddha, in Baspa and Ouigour Mongol, Chinese, Neuchih, and Sanskrit. At this place one of Gengiskhan's generals fought a great battle, and this monument was erected to commemorate his victory. The great wall doubles in at this point, which has been strongly fortified, and is a position which has often been fought for by different parties.

Seven miles farther up the pass the wall itself is reached; this part of the GREAT WALL is an inner wall, and is in China itself. The outer wall is some miles to the north, between China and Mongolia. The wall is a wonderful object to look upon. It is a strong and substantial structure, with a broad, flat top, and with lofty towers at short intervals. It climbs the crest of the

Routes from TEEN-TSIN to



PEKING and MONGOLIA



ridges and passes up and down the mountains in all directions, in a strange and picturesque manner. Much of the wall was begun B.C. 240, but it has been increased and strengthened in later times. In those days it was a great protection to the country. Many battles have been fought for the possession of the important position at Kiu-yung-kwan, which was the key to Peking. The road soon passes to the north-west, through the town of SEUEN-HWA, which is the centre of a rich coal district, and finally proceeds through the outer wall at CHANG-KIA-KAU, on the edge of the Mongolian deserts. A thousand miles across the desert lies KIACHTA, on the Siberian frontier.

PEKING, the "Northern Capital," is not a very old city. The court of the empire was formerly at SI-GAN-FU in SHENSI, but was removed to NANKING, the "Southern Capital." Gengiskhan began his conquests in Eastern Asia in A.D. 1200; Oktoi, his son, carried out his projects and conquered China; and his grandson Kubilai destroyed the old city YEN-KING, and near its side built Peking in 1267, which has continued to be the capital of the Empire. Marco Polo visited it in 1280 and described it as Kambalu, the city of the Khan.

It was greatly enlarged and improved by the Emperor YUNG-LO, who made it in many respects a noble city. It consists of two perfectly distinct parts, as shown in the map. The TARTAR city is the northern half, and is a perfect square, each side being four miles long. The CHINESE city, on the south, is two miles deep and five miles long. Both cities are surrounded by very lofty and massive walls, and the great gates are noble structures. Each bears a distinctive name, and there are sixteen in all. The principal streets of the Tartar city are a hundred feet wide, and run parallel to the sides of the PALACE, which forms a vast square in the centre of the city. They are neither paved nor metalled, and are distinguished alternately for their blinding dust and sooty mud. The city is spread over a wide space, and contains a large number of private houses in pretty gardens, the residences of court officers and their attendants. Reckoning from the space occupied, and the supplies brought to the city markets, one may judge that Peking contains about 1,500,000 inhabitants. The city has few manufactures, and but small export trade. The people are, to an immense extent, hangers-on of the court, and there are many poor.

It is impossible to describe at length the great buildings which the city contains, many of which possess wonderful beauty. We can only name the celebrated OBSERVATORY on the eastern wall; the various government offices; the Board of WORKS; the Board of CEREMONIES, and the Education Board; the "FOREST OF PENCILS;" the EXAMINATION Cells, to which ten thousand students come up every year; the Hall of CONFUCIUS, with its beautiful tablets, its marble registers of successful scholars, its marble pillars inscribed

with the FOUR BOOKS; and the great LAMA MONASTERY, with its noble halls and its colossal statue of BUDDHA, ninety feet high. The Portuguese CATHEDRAL is near one of the south gates, and the cemetery, on the west of the city, contains the tombs of Ricci, Verbiest, and many other Jesuit fathers celebrated in the history of the Romish Mission.

One thing, however, cannot be passed by. The ALTAR OF HEAVEN, the most beautiful series of buildings which Peking contains, is situated in the Chinese city, in the centre of a handsome park, in which fine avenues lead to the gates of the inner inclosures. Within these inclosures are two ALTARS: one the ALTAR TO HEAVEN, the other the ALTAR to the VAULT OF HEAVEN. The latter stands at the north-east of the inclosure, and consists of a large circular TERRACE of white marble, with flights of steps round its sides. On the top of the terrace is a beautiful circular PAGODA, with three roofs, one above the other, each covered with highly-glazed blue tiles, and surmounted by a large gilt copper ball. At this altar prayers are offered for favourable seasons; the sun, moon, and stars, the host of heaven are worshipped here. A causeway leads to the GREAT ALTAR to Heaven at the south of the inclosure. Here also is a large marble circular terrace, with a level top, but there is no pagoda on it. It is on this altar that annually occurs one of the most striking ceremonies of the Pagan world. On the morning of the winter solstice, the Emperor, as High Priest, surrounded by the highest officers of the state, makes his prostrations and presents his sacrifices to SHANGTE; while, on a small square altar, the bodies of oxen are burned as offerings, and in iron baskets on tripods are burned paper, silk, cotton, and incense. Musicians stand around, and in the intervals of the prostrations and prayers, hymns are sung in praise of Shangte, to whom all these offerings are presented.

The worship of SHANGTE was practised by the great Emperor SHUN in B.C. 2200; it has been maintained ever since; it is the distinctive mark of the ruler of the Empire, and the round hillock or terrace on which it is performed is always erected near the metropolis. There is no idol or picture or other representation of this Shangte, and, indeed, there cannot be anything of the kind. There is little doubt that this worship is offered, though in a sense unknowingly, to the ONE TRUE GOD, under the designation Shangte, the knowledge of whom has been handed down by tradition from ancient times, carried thus early into China, and has been ever since maintained.

IV.—SOUTH SEAS.—RAIATEA.

RAIATEA is the largest of the Leeward Islands, and consists of lofty mountains and beautiful well-watered glens. The island of TAHAA, six miles to the north, is within the same reef; HUAHINE is one of the same group, and BORABORA, twenty miles to the north-west. The group contains about 4000 people. RAIATEA was the first fixed residence of JOHN WILLIAMS; Tamatoa, its good king, was his firm friend, and a devoted Christian. The Churches now contain 1500 members. The missionaries are the Rev. Messrs. GREEN and VIVIAN. Mr. SAVILLE is at Huahine, which has 450 members.

THIS once prosperous Mission has recently been involved in the disorders of civil war. Against the law, a party of the people in two settlements on Raiatea resolved to form a settlement at Para, on the island of Tahaa. The King, Tamatoa (a grandson of the Tamatoa of Mr. Williams's days), forbade them, but they persevered. Their party was joined by a bold and unprincipled man named NAPARIO, who some years ago was ordained as pastor of the Opoa Mission. The dispute grew hot, and ended in a struggle which gave victory to the rebels, and has driven the king and his party, with the missionaries and many of their people, into exile. The whole story is well told in the following extracts from the missionaries' letters.

1.—EXTRACT OF LETTER FROM MR. VIVIAN, MARCH 6th, 1866.

“For help in his work, and as teachers in the schools, Mr. Chisholm thought it well to ordain two native pastors; the one, Napario, for Opoa, on the east side of the island; and the other, Huana, for Tevaitoa, on the west side. The latter individual fell into sin shortly after his ordination. The former soon became troublesome, and showed his covetous spirit by early desiring to keep for himself the whole amount which the Church subscribed annually towards the Society. Upon Mr. Platt's remonstrance with him on this subject he insulted him, and charged both him and Mr. Morris with wishing to get the people's money for themselves.

“This man has been the greatest hindrance to our work. The greatest trouble prevailed, through his obstinacy in breaking the law of marriage and divorce. The law forbids any persons being married without proper notice, and the consent of the chief members of the families. This rule we have tried to observe; but all cases we have refused, if they thought proper to go to him, he would marry or divorce without regard to the law or Gospel, without the slightest notice, or making the desire of the parties known to their friends. This has done a great deal of mischief, and frequent complaints have been sent from other islands. A man runs away from Borabora and leaves his wife behind; he goes to Napario for a divorce; he gets it, and marries another woman who has fallen out with *her* husband, and then they return like man and wife; and thus their former partners are driven into sin, and, if Church members, into trouble. Being in trouble they come to us to tell their tale; and what can we say? We tell them it is not a lawful marriage. But this does not alter the case, and the Government is too weak to enforce the penalty of the law. The king insisted upon having him brought to justice for his frequent violation of the law, and

causing such trouble. The attempt almost caused a war (this was in Mr. Morris's time), for the people refused to have him judged, and were prepared to fight rather than give him up to the law. His conduct got for him friends of a sort, because they found it very convenient to have a man of his kind to fly to when they wished to gratify their evil desires. Remonstrance was frequent, but all in vain. It was therefore finally proposed by the local committee, at a meeting of the Rev. Brethren, Messrs. Platt, Barff, Green, and myself, to withdraw our recognition of him as a minister, seeing it would be injurious to our honour as Christian ministers to countenance such conduct in a member of our Mission, by maintaining further connection with him. We did this, you must remember, *not* in the capacity of bishops, but from motives of character and principle.

"The members of the Government above mentioned as our Church members, were most energetic in condemning the conduct of this man and that of the Churches which supported him. But all this was in their civil capacity, not religious. They also helped to send him and the rebel chiefs out of the land."

2.—FROM MR. VIVIAN, NOVEMBER 26TH, 1865.

"Things continued thus unsettled until about the beginning of October, when the cloud became more dark and lowering every day, and at last burst in all its fury.

"The king was victorious in the first two attacks; but his enemies called in the help of the Huahine-ans, and, in consequence of their superior numbers, he has met with an utter defeat. TAMATOA is therefore now dethroned, his government overthrown, and about fifty of his people have been sent away from the island. Our Churches are scattered, and all our deacons are sentenced to banishment, seven of whom have already gone to another land. On the day of the fight all the foreigners were deliberately fired at, and one, a Frenchman, was shot through the arm. My dear wife and I took refuge at Tatoa during the fight, but finding our position to be unsafe, inasmuch as both our persons and property were threatened, Mr. Green and myself deemed it prudent to write to Mr. Miller H.B.M. Consul at Tahiti, informing him of our danger, and requesting him, if possible, to pay us a speedy visit. He felt our case was an urgent one, and made arrangements,

assisted by Mr. Morris, for an immediate voyage. He arrived accordingly at Raiatea the 7th of December, and, having met the authorities, appointed a day for an investigation respecting their conduct towards the British residents.

"Their request on that occasion was that we receive *Napario* as a missionary, fully re-instating him into his former office, and placing him on a footing with ourselves in every particular. This we could not do, inasmuch as his subsequent conduct has only confirmed the justice of the step the brethren had taken in depriving him of his office as a missionary. They, however, insisted upon the request, and moreover added, that if we remained on the island without granting them their desire, *blood would be again shed on the land*. The consul then replied, that as the missionaries had no wish that blood should be shed on their account, and as they could not possibly accept those conditions, they would leave with him on Saturday. We therefore left the island on the day appointed, and arrived at Huahine the same evening."

3.—FROM MR. GREEN, HUAHINE, FEBRUARY 5TH, 1866.

“It is a source of consolation and encouragement to us in our great trials, and will be a satisfaction to the Directors, that that portion of the population of Raiatea and Tahaa which has been living under the immediate influence of the Gospel at the Mission stations of Uturoa and Tahaa, were strictly loyal to the king, and extremely forbearing towards their enemies, even to their own personal injury.

“The testimony of all we meet with is confirmatory of the consistent and exemplary character of the defeated party. Not a single case of drunkenness or misdemeanour has been known; in fact, the testimony of those in high authority in the present administration is in favour of the submission and allegiance of those, and those only, who were loyal to their late king. They are compelled to acknowledge that their own party are unstable and dangerous. We have heard that the district of Tevaitoa has repented of the course which it has taken, and declared itself in favour of Tamatoa, which, if true, will soon create a disruption between the people of that district and those of Opoa, and will result in the defeat of the latter; the late Government will be re-established on a firmer basis, and tranquillity will for a time be restored. Our poor injured people are daily praying that their missionaries may be returned to them, and that they may again enjoy the privileges of the Gospel in the fellowship of the Lord. We also are earnest in our prayers to God on their behalf, and we indulge strong hopes that the day is not far distant when our prayers will be answered.”

The Directors, by special resolution, have expressed their sympathy with the missionary brethren, and have requested them to carry on the Seminary for the present in the Island of Huahine.

V.—SOUTH AFRICA.—THE KURUMAN.

DEATH OF MRS. BROWN.

THE KURUMAN is the chief town among the Bechuanas that live immediately north of the Orange River. It is distant from Cape Town a journey of two months. The Mission was commenced by Mr. Hamilton in 1817, and was joined by Mr. Moffat in 1821. The native Church and its branches now contain 260 members, who contributed last year £66 to the Church funds. The Station has also a printing-press and two schools. The present missionaries are the Revs. R. MOFFAT, JOHN MOFFAT, and R. BROWN. Forty miles north-east of the Kuruman is the Station at MOTITO, occupied by the Paris Society.

1.—EXTRACT OF A LETTER FROM MR. MOFFAT TO DR. TIDMAN, AUG. 10, 1866.

“These lines will convey to you the painful intelligence of one more being added to the many who have so lately been called away from life and labour in the vineyard of God: some after long years of patient warfare in the battles of the Lord, and others, who, having scarcely girded on their armour, are called to lay it down at the feet of their Master, in whose service they had hoped long

to live. Mrs. Brown, the wife of our lately-arrived brother, is no more. She expired on the 10th inst., and her death has again cast a gloom over our circle. The season through which we have just passed was one of a peculiar nature, and for which we were not prepared. Mrs. B. was fondly hoping to give birth to one who was to add to the happiness of which, she more than once remarked, she had enjoyed so large a share since she came to the Kuruman. No one, I believe, entertained a different idea; but how different are God's purposes to our expectations! She suffered much, and it was most painful to all who were in constant attendance to know that there was no possibility of any one being able to render her assistance.

"Everything we could conceive of was done to soothe, in some measure, her prolonged sufferings, but it was impossible to hold out even the slightest hope of recovery. To this she was entirely resigned, and more than once said that she wished her friends to know that she never regretted having given herself up to the work, and frequently repeated to some one present, 'I am going home, but the path is long.' Although during the period of her sufferings she manifested none of those transports of joy some do feel in the prospect of being delivered from a body of racking pain to be introduced into the company of saints and angels in that land where there is fullness of joy, she was calm and resigned. During the time when the struggle was evidently drawing to a close, her mind wandered over past scenes and on what had been her hopes, all unconscious of the presence of those who were bending over her dying pillow: and now her remains rest in the Mission burying-ground, to await the sound of the trump of God."

"It was not until three days before her death that our hopes of her recovery were destroyed; but immediately she knew that she must die, her spirit seemed prepared for the change, and any one not knowing the facts might have supposed that death had been before her eyes for some time. The day after all hope ceased she said to one of us, 'It is strange that I have not a definite thought about anything, not even about Jesus, though He died to save me; still I know all this is sealed and sure, and I need not trouble about it.' All suggestions as to a possibility of recovery were replied to by a movement of the head and a peaceful smile, which showed that she knew she was going to that which is far better. Still, had it been the will of God, she would have gladly had her life on earth lengthened, that she might labour for Jesus, and spare the hearts of her beloved relatives the deep sorrow which her loss must cause. Again and again she expressed her regret that it had not been her privilege to do something for Jesus among the people of this land; but she knew God would say it was well in that it was in her heart."

2.—EXTRACT FROM HER FUNERAL SERMON BY REV. J. VINEY.

"Our dear young friend was the child of pious parents, and manifested, even in tender years, indications of religious experience. Not only from a child' did she 'know the Holy Scriptures,' she early felt their power, and the Spirit of God 'began to move her at times,' in ways which were

marked and striking, and are now fondly and gratefully remembered. She was early in life a *Sabbath school teacher*, and for years was one of the most regular and intelligent of a large band of those whose hearts God had touched, who were then my coadjutors in this hallowed work. I have never lost the impression of the intercourse I had with her, on the occasion of her *joining the Church*. The clearness and breadth of her views, the maturity and depth of her experience, were such as, in so young a Christian, I have seldom found equalled, I think never surpassed.

“Her *love for the sanctuary* was ardent, and her appreciation of the Gospel (it would savour of egotism to say what she felt for the ambassadors of it), intelligent and discriminating. For years she lived some distance from the place of worship she attended; but though the walk was exposed, her place was seldom vacant, while her glowing countenance, and glistening eye as a hearer, formed to the preacher at once a stimulus and a help.

“Her *course through life* has been somewhat chequered, both as to locality and experience. She resided for some years on the continent, where she had few religious advantages; and various positions at home, some of them trying and painful, tested her character, tried her religious prin-

ciples, occasioned some severe mental conflicts, and called into beautiful exercise various noble features of both moral and spiritual excellence, which, but for the discipline she underwent, might not have been so fully developed. In most, if not all her spiritual struggles, I believe I was her correspondent and confidant.

“Her *character was remarkable for its strength*. With a mind naturally vigorous, acquisitions of considerable extent, a nature highly susceptible, and a heart full of love to Christ, she seemed determined to become, and for years to continue, an active and useful Christian, a burning and a shining light.

“When, eighteen months ago, she felt it her duty to accept the invitation presented to her to make *South Africa* her adopted home, and, in connection with Mission work, to seek there a sphere of usefulness, we all, while naturally regretting her loss, hoped and believed that she would be, for years to come, a strong and guiding presence, not only to her domestic circle but to the down-trodden and degraded of that land. God’s thoughts are not as our thoughts, however, nor His ways as our ways. The sphere He had designed for her was loftier than either we or she contemplated. He wanted her services in *heaven*, and He said ‘Come up higher.’”

3.—FROM THE DIRECTORS TO REV. R. MOFFAT, NOV. 9TH 1866.

“We have to acknowledge the receipt of your letter of the 15th August, addressed to Dr. Tidman, conveying the very painful intelligence of the death of Mrs. Brown. The full force of such a bereavement can be appreciated only by him who is the chief sufferer, the surviving husband;—a bereavement specially affecting, when, as in the present case, he is labouring in a foreign land, far away from kindred, connections, and home. But the very distressing and exceptional circumstances attending our sister’s removal from the sphere of usefulness upon which she had so recently entered, give additional poignancy to our regret, and must, I am sure, have proved the occasion of deep concern and

sorrow to Mrs. Moffat and yourself, occurring as they did so soon after your own sudden and terrible loss. We are greatly obliged by the full detail which you have given of all that occurred. A very sad letter reached us at the same time from Mr. Brown himself. For your very kind and skilful attentions to his departed wife Mr. Brown acknowledges his deep obligation; and his letter shows how much the grateful feeling was shared by the patient sufferer whom you sought so earnestly but so vainly to relieve. Our departed friend may not have enjoyed any ecstatic foretaste of the opening bliss of heaven, but her faith and hope were fixed on Christ, and, in quitting a life of pain and sorrow, her heart was at perfect rest in Him.

“By a resolution adopted at the last meeting of the Board, I am charged by the Directors to convey, not only to our bereaved brother, but to yourself, a special expression of their sense of the heavy loss which the Mission has sustained. They feel the deepest sympathy for those dear brethren who, like yourself, are far removed from the resources and comforts of civilized life. They cannot forget that the missionaries scattered among the islands of the South Seas, those who are distributed among the little settlements and Institutions of the Cape Colony, and the brethren north of the Orange River, are placed in peculiar peril, and in time of severe sickness are cast peculiarly on the direct care and kindness of the Lord whom they serve. To Him they affectionately commend you. Very gladly would they give you aids and comforts which you cannot enjoy; and when it pleases the Lord to visit you with these afflictions, they regard you with peculiar interest and sympathy. May the Lord himself be very near you and comfort you.”

VI.—ACCIDENT TO THE “JOHN WILLIAMS.”

THE friends of the Society will everywhere regret to hear that our good ship has met with a severe accident. The “JOHN WILLIAMS” left Sydney for the islands on August 21, having on board the new missionaries, the new whale-boat, and all her stores. On September 5 she was beating up the harbour of Aneiteum with squally weather and dark skies, when, in putting her about, the ship struck on a large patch of coral, and held fast. The missionaries were landed, and the upper portion of her cargo, as there was considerable fear lest at low water she should slip off the reef and sink altogether. On the third day she was got off in a very leaky state; but, patched up by the help of divers, after a hazardous voyage she safely reached Sydney, October 8th. Twenty-two Christian natives of Aneiteum were on board, pumping night and day, and refused all pay for their services. When placed in dock, it was found that the coral had cut very deeply into the ship’s keel, and torn a large piece of it away. The repair, however, was easily effected, and the ship was to sail again by the end of the month. The Directors have instructed their friends in Sydney to make the fullest inquiry into the matter.

MISSIONARY CONTRIBUTIONS.

From 19th November to 13th December, 1866.

N.B.—THE CONTRIBUTIONS FROM OUR JUVENILE FRIENDS WILL IN FUTURE BE ACKNOWLEDGED IN THE "JUVENILE MISSIONARY MAGAZINE."

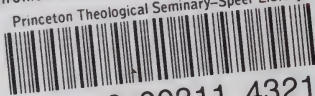
The details of the following Contributions will appear in the Annual Report.

ENGLAND.		Glossop. Littlemoor Chapel		Repton & Barrow. Repton,	
LONDON.					
The Misses Viney, Upper Clapton	20 0 0	Great Bourton. G. W. Parker, Esq.	5 0 0	Ditto, Missionary Boxes	1 11 0
Mrs. Edmunds	1 0 0			Barrow, Collection	0 11 9
Ditto (D.)	0 0 0	Haydock, near St. Helena, J. Evans, Esq., for Hope Town Chapel	5 0 0	Ditto, Missionary Boxes	3 10 0
S. Whitford, Esq.	1 1 0			Exs. 9d.; 7l. 7s.	
Dr. J. Williams	1 1 0	Hackmondwike. Upper Chapel, for Widows' Fund	5 0 0	Riddings, Contributions	4 13 11
W. B. G. Hitjer, Esq.	1 0 0			Eochdale District. Rochdale, Milton Church. Collections and Public Meeting	43 7 0
Ditto, Missionary Box	0 13 0	High Wycombe. T. Wheeler, Esq., for Hope Town Chapel	0 10 0	W. Shaw, Esq., for "Isaiah" Bluepits, Collection	1 0 0
A Friend	0 10 0			Clough Foot, Missionary Boxes	1 11 8
Camberwell Green Chapel. Juvenile Society	18 8 0	Holt. Contributions	17 4 1	Hall Fold, Public Meeting	4 13 0
				Miluroe, Collection, &c.	0 14 5
City Road Chapel. Subscriptions, on account	4 17 0	Holy Moorside, near Chesterfield. Contributions	10 0 0	Smallbridge, Collection, &c.	5 1 0
		Huyton. Morton Sparke, Esq., for Hope Town Chapel	1 0 0	Todmorden, Collections	2 15 9
Sutherland Chapel. Sunday School	1 4 2			Public Meeting	0 17 5
		Kirkham. Collection	7 17 0	Missionary Boxes	4 17 11
Westminster Chapel. Auxiliary, on account	1 5 0	Subscriptions	7 9 10		
		Exs. 5s.; 14l. 12s. 10d.		Less Anniversary Expenses	71 19 2
COUNTRY.		Leeds. Belgrave Chapel. Ladies' Working Society for Zenanas, in Calcutta Mission	5 0 0		83 8 9
Ashford. Juvenile Auxiliary Society	3 12 6	Maidenhead. W. Lassell, Esq., for Hope Town Chapel	1 1 0	Rotherham District. Auxiliary Society. Per J. Yates, Esq.	132 2 4
Atherstone. Coleshill Street Chapel	12 5 0	J. Poulton, Esq., for Hope Town Chapel	0 10 0	Sawbridgeworth. Mr. G. Housden, for Hope Town Chapel	0 10 0
Acebury. Contributions	9 1 9	Margate. Congregational Church	19 1 1	Somerton. Collection	1 12 6
Barnet. The Late Miss Roberts	100 0 0	Zion Chapel	6 8 11	Stafford. Zion Chapel. For Widows' Fund	5 0 0
Birkenhead. Hamilton Square Chapel	9 0 0	Mr. Dentry's School, Union Crescent	5 0 0		
Oxton Road Church	39 17 1	30l. 10s.		Sunderland. Ebenezer, Fawcett Street Chapel. Collections	16 7 6
	43l. 17s. 1d.	Matlock Bank. Collection	15 0 0	Salem Street Chapel	4 10 0
Blackheath. J. Pearson, Esq.	2 10 0	Subscriptions	4 11 8	Bolden Chapel	2 13 7
		17l. 11s. 8d.		Public Meeting, less 32l. expenses	10 12 9
Bolton. Dukes Alley Chapel	21 13 6	Middlesborough. Contributions, on Account	8 10 0	44l. 2s. 10d.	
Brassington. Collection	0 11 6			Stutton. Collected by Mrs. Hill	0 10 6
Brighton. Mr. G. D. Sawyer, for Hope Town Chapel	0 5 0	Northampton. Collection at United Public Meeting less Expenses	8 8 8	Thame. Congregational Chapel. Congregational and Subscriptions	14 3 0
Bromyard. Mrs. Payne's Pupils	0 13 0	Doddridge Chapel	65 11 0	Trowbridge. Tabernacle. On Account	20 0 0
Corfe Castle. For Widows' Fund	0 12 0	King Street Chapel	32 15 19	Ulverston. R. Hannay, Esq.	100 0 0
		Commercial Street Chapel	78 0 10		
Croydon. Auxiliary Society, on account	35 0 0	Rev. E. T. Prust, for Cud-dapah	5 0 0	Walsall. Bradford Street Congregational Church. Subscriptions and Collections	41 13 4
		Old, Collection	1 0 0		
Eastbourne. Per Mr. S. Hall	2 0 6	191l. 11s. 4d.		Wellington, Somerset. Subscriptions on Account	5 4 7
Essex Auxiliary. Per J. Daniell, Esq. Coggeshall	34 9 8	Mrs. Sandall	1 1 0	Welslyn. Rev. John Olive, Ayot, St. Lawrence Rectory, for Madagascar	10 0 0
Witham	14 1 0	Oundle. Collection, less Expenses	3 13 4	Wigton. Collection and Subscriptions	3 11 3
	43l. 10s. 8d.	Penrith. Collections	11 12 7		
Feltham. Sunday School	1 1 0	Subscriptions & Donations	14 7 0		
Frome Auxiliary. Balance of Contributions	119 14 10	Missionary Boxes	8 2 9		
		Sabbath School	1 13 7		
		Temple Sowerby, Collections	1 15 0		
		Gamblesby, ditto	2 0 0		
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